

CHRISTIAN SCIENCE, ITS
DISCOVERY AND DEVELOPMENT

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CHRISTIAN SCIENCE ITS DISCOVERY AND DEVELOPMENT

A. D. 1866

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WILLIAM DENISON McCrackan

Following the wars of readjustment throughout the world, culminating in the successful struggle for Italian unity, the American Civil War, and the Franco-Prussian conflict, the modern industrial era, the season of peace, ushered in a bewildering succession of marvelous inventions, discoveries, and developments in every branch of human activity—commerce, science, art, and religion.

People ceased to wonder at anything new. Events of stupendous consequences occurred without attracting more than passing notice. So it is not strange that few were found to listen when a New England woman announced in 1866 that her patient search of the Scriptures for many years had revealed to her a Science of life which would prove a great blessing to humanity. She called her discovery Christian Science and set forth its fundamentals in what has proven to be an epoch-making book—*Science and Health with Key to the Scriptures*, by Mary Baker Eddy (1875).

There can be no doubt that the Christian Science movement has in one generation enormously increased the number of followers of Christ's teachings; besides drawing to the support of the organization many hundreds of thousands of former communicants of other denominations. Its power has been especially marked in English-speaking countries, and it is rapidly spreading throughout the world.

That this woman, single-handed, appealing to the spirituality of humanity, suffering the martyrdom of ridicule, criticism, and abuse on all sides, in spite of desertion of life-long friends, in spite of opposition of powerful influences whichever way she turned—that she was able by her life and writings to work such a tremendous change in the religious status of humanity, is indeed a great event of history.

The following definition and account of the discovery and development of Christian Science was especially written for this series. Its author, Mr. William Denison McCrackan, has distinguished himself in the field of historical literature as the writer of "The Rise of the Swiss Republic," "Romance of Teutonic Switzerland," "Little Idyls of a Big World," and other standard works.

Mr. McCrackan is particularly well equipped to write on the subject of Christian Science, as for many years he has been prominently identified

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with the movement, not only as a contributor to the periodicals, but as first reader of *The Mother Church*, 1905-1908, and as a member of the board of trusteeship since the latter date.

IN order to understand what is meant by the discovery of Christian Science, it is necessary first of all to understand what is meant by Christian Science itself. It is quite useless to attempt to appreciate the importance of this discovery, or even to estimate the meaning of the attendant circumstances, while maintaining ignorance of the Science discovered. Therefore it will be wise to turn first of all to the definitions given by Mary Baker Eddy, Discoverer and Founder of Christian Science.

In her work *Science and Health with Key to the Scriptures*, the text-book of Christian Science, Mrs. Eddy states:

"In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science." (Page 107.)

Farther on in the same work Mrs. Eddy states:

"The term Christian Science was introduced by the author to designate the scientific system of divine healing.

"The revelation consists of two parts:

"1. The discovery of this divine Science of Mind-healing, through a spiritual sense of the Scriptures and through the teachings of the Comforter, as promised by the Master.

"2. The proof, by present demonstration, that the so-called miracles of Jesus did not specially belong to a dispensation now ended, but that they illustrated an ever-operative divine Principle. The operation of this Principle indicates the eternality of the scientific order and continuity of being." (Page 123.)

In the opening words of her work entitled *Rudimentary Divine Science*, Mrs. Eddy states in reply to the question "How would you define Christian Science?" "As the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony."

It will be seen from these definitions that Mrs. Eddy based her discovery upon "a spiritual sense of the Scriptures." Born and brought up in a devout Christian home, Mrs. Eddy's life tendency, the characteristic of her striving and teaching,

was deeply religious, and her natural tendency was to look for the solution of human problems in the inspired Word of the Bible. She informs us in *Science and Health* (page 110):

"In following these leadings of scientific revelation, the Bible was my only text-book." Again, on page 109 of the same work:

"I knew the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the Science of this healing, and I won my way to absolute conclusions through divine revelation, reason, and demonstration."

This desire to heal according to Scriptural methods, in accordance with the practice of primitive Christianity, ran through Mrs. Eddy's life like a golden thread. It led her instinctively to search the Scriptures, to expect to find the answer to her quest in them, and to found the result of her discovery on Christian, as distinct from merely philosophical, models.

She saw that mankind at large had settled down to the conviction that the works of primitive Christianity belonged to a dispensation now ended, whereas she gained the conviction from her study of the Bible that these works were in accordance with an ever-operative divine Principle which knew no limitation of time or place. Christian Science, therefore, as founded by Mrs. Eddy, once more placed mankind in possession of a Christianity of works, of proofs of the healing efficacy inherent in the right understanding of God as Principle operating through immutable law.

The first question, therefore, to consider in striving to attain an understanding of what is meant by the discovery of Christian Science, is the question concerning the nature of Principle: the question, What is God?

Not until an answer is given to this all-absorbing and important question can the way be clear for a proper understanding of the basis of Christian Science. The need for answering this question is the more urgent because much of modern thought apparently assumes that it is possible to solve human problems while attempting to ignore the First Cause, the creator and controller of the universe, including man.

So prevalent has become this attitude of mind that it is quite generally assumed that science, or exact knowledge, cannot concern itself with God at all or with final causation, but must content itself with the ascertainment of effects; that science cannot reach the understanding of noumenon, but is limited to the consideration of phenomena.

In answer to the question, What is God? the Christian Science text-book gives us the following definitions:

“God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love.” (*Science and Health*, page 465.)

It results from this definition that the basis of Christian Science, the Principle of its healing, is wholly metaphysical, *i.e.*, beyond the realm of physical sense perception; that this Principle has no material form or body, is the highest possible authority, and is boundless in power and existence. It also follows from this definition that Principle is equivalent to Mind, for the term Mind more fully than any other fulfils the requirements of defining that which is ever present and yet without form.

So also the use of the words Spirit and Soul as synonyms for God indicates the essence and energy of Principle and its quality as the immortal All. The use of the word Life points to an existence which is absolutely spiritual, transcending physical testimony. Truth defines God as an established, fixed reality; and Love sums up within itself every quality or aspect of good, such as tenderness, purity, and justice, and this final synonym proclaims that God attracts and rules on the basis of the immutable law of mercy.

Now the fact that Life, Truth, and Love act as Principle, and through divine law heal the sick as well as save the sinner—this fact constitutes a discovery. It establishes spiritual healing as a science, not dependent upon blind belief or upon mere hope or expectation, but as capable of definite, precise, and accurate demonstration.

One need only examine prevalent beliefs about God and His relationship to man to ascertain how truly this healing science displays the characteristics of a discovery.

According to prevailing beliefs, the nature of God is either

mysterious or unknowable. His relationship to man is supposed to be either based upon inexorable so-called natural laws, capable of producing evil as well as good, or else this relationship is said to be dependent upon acts of special and exceptional divine interposition. Christian Science teaches and proves by its works that God is knowable through spiritual understanding, and that His relationship to man is wholly normal and natural, and invariably good, and so follows the course of His immutable law of mercy. Furthermore, Christian Science by its practice proves that God, Principle, is available in every hour of need, and so places within reach of every one the interpretation of Christianity as a demonstrable religion.

Thus Christian Science virtually exists as a continuation of primitive Christianity under modern conditions. It also proves that the divine laws of Life, Truth, and Love have always been in active operation throughout the ages and need only be understood to be applied to all manner of problems, mental, moral, and physical, and that the works of Bible times, the works of the patriarchs and prophets, of Jesus the Christ, his disciples and apostles, and of the early Christians for some three or four centuries after the crucifixion, do not belong to a dispensation now ended, but are capable of being definitely understood and practically demonstrated in all ages.

In the light of this teaching and practice of Christian Science, it is possible to estimate at its true worth the nature of the discovery made by Mrs. Eddy and its bearing upon human life. Keeping in mind the facts that it came to her as the result of her study of the Scriptures, that it is no mere theory or barren doctrine, but a living, practical science which illustrates the acts recorded in the Scriptures and generally called miracles or wonders, and that Christian Science has already to its credit in all quarters of the globe a multitude of marvelous transformations of character, and cures of disease of the most malignant or baffling types, many of such cases having been declared incurable by any known material method of healing—bearing these facts in mind, one can more readily see the momentous import of the discovery of Christian Science in human affairs.

In turning to Mrs. Eddy's own writings for an explanation of the experiences which brought her to the threshold of this discovery, we find there a number of significant indications of the course taken by her development. She writes of herself, using the third person, in the preface of *Science and Health* (page viii): "As early as 1862 she began to write down and give to friends the results of her Scriptural study, for the Bible was her sole teacher; but these compositions were crude—the first steps of a child in the newly discovered world of Spirit." These compositions did not set forth the actual discovery of Christian Science, but as she states on the succeeding page of the same work, "these jottings were only infantile lisplings of Truth." She also wrote some essays during this period, all tending to elucidate the main subject, the omnipotence of God as Mind. The actual discovery of Christian Science did not take place until 1866.

In her work *Retrospection and Introspection* Mrs. Eddy narrates some experiences of her childhood and her early struggles towards the light, and in a chapter entitled "The Great Discovery" she gives the first authentic account of her discovery which ever appeared before the public. She writes, on page 24:

"The discovery came to pass in this way. During twenty years prior to my discovery I had been trying to trace all physical effects to a mental cause; and in the latter part of 1866 I gained the scientific certainty that all causation is Mind, and every effect a mental phenomenon.

"My immediate recovery from the effects of an injury caused by an accident, an injury that neither medicine nor surgery could reach, was the falling apple that led me to the discovery how to be well myself, and how to make others so."

This chapter should be studied by all who desire to gain an insight into what subsequent events proved was a historic moment in the development of the human race.

From Mrs. Eddy's own description of her discovery it is apparent that she did not claim to have discovered anything which did not already exist, much less to have invented anything, but only after long years of research into mental causation, persistent study of the Scriptures, and as the result of

personal experience, to have reached a spiritual conviction which was in truth a discovery. The discovery was likewise a revelation, because it could not be deduced from the evidence of the physical senses, which it contradicts, but was the direct result of spiritual illumination.

Her statement that "she gained the scientific certainty that all causation is Mind, and every effect a mental phenomenon," was a logical conclusion drawn from her recognition of God as Mind. For if God is Mind and is infinite at the same time, He must be infinite Mind, and as infinite Mind He must of necessity be the one and only cause, producing and governing every real effect. From this also follows the essential unreality of evil, for if evil is real in the sense of being the effect of the only cause, then God, the only cause, would be the creator and producer of evil. Now if God were the author of evil, He would be responsible for all human woe and misery, for sin, sickness, and death. If He were responsible for evil, it would be impossible to establish a definite standard of good and evil, and it would follow in human experience that all efforts to overcome evil would have to contend against God, against His decrees and laws, and so these efforts would be found fighting even against God Himself. ~

Many new and novel considerations have come before the world as the result of the discovery of Christian Science. Thus mankind has been brought face to face with the most elementary and deep-seated of all questions. It has been forced to ask itself what it really believes about God, about evil, the supposed opposite of God, about the essential nature of man and the universe, and through Christian Science a process of transformation is going on which is influencing the whole of human thought and leavening theology, medicine, and science with divine metaphysics.

Thus the commonly accepted theories and doctrines about the essential nature of man are likewise experiencing a marked change.

Scholastic theology seems to have lost sight of man made in the image and likeness of God, man as described in the first chapter of Genesis. It has been asserting for a long time that man is essentially a miserable sinner, full of evil propen-

sities and tendencies, and that his expectations of reaching a condition of salvation, wholeness or completeness, must necessarily be slight by reason of his very unpropitious start in life. In this view scholastic theology finds itself supported by anatomy and physiology as commonly taught, and by physical science and material medicine as generally practised.

According to physical science man is a material mechanism, and the practice of medicine resolves itself into the manipulation of this mechanism through outward or inward applications or medication. It is true that physiology tries to place a mind in the brain, but it leaves this mind in subjection to the brain itself, and teaches man's complete dependence for his ability to think upon the material condition of the brain.

Again, it is conceded that scholastic theology attempts to place a soul inside the material mechanism which anatomy calls man. But the position of the soul within the mechanism has never been determined, and even the existence of this soul is admitted to be as great a mystery today as it ever has been.

The total impression as to the essential nature of man which is left by these theories and doctrines is one of profound disappointment, and it is not too much to say that among thinking people there has been for some time a growing dissatisfaction with the generally accepted views of theology, medicine, and science. It is quite commonly felt that if these theories and doctrines are true, then the man whom they depict is not worth having, nor is life worth living under such circumstances.

Mankind has been for a long time instinctively rebelling against this conception of man's essential abasement and helplessness, and Christian Science shows that this rebellion has been largely justified. It teaches first of all the absolute goodness of God, and, as a consequence, the essential goodness of man made in God's image and likeness. It explains that God is not the author of evil nor of evil propensities and tendencies, and that the theories and doctrines about man's essentially evil nature cannot be the truth about man, but must be a false concept about man derived from a misunderstanding similar to that which supposes or suspects God to be the author of evil.

The farther one pursues the logical results of the teachings of Christian Science, the more one is able to appreciate the far-reaching, beneficent effect of this discovery on human affairs. For example, as a necessary consequence of the all power and all presence of God, the essential nature of evil is seen to be equivalent to falsity or error. This view coincides with the teaching of Jesus the Christ, the Founder of the Christian religion, who spoke of personified evil as "a liar, and the father of it."

This "father of lies" is the belief in the reality of a mind or power opposed to God, and is in itself productive of all the falsities, misconceptions, mistakes, errors, illusions, and delusions about God, man, and the universe, which constitute the misery, woe, and calamity to which flesh is heir. But since the essential nature of evil is false, its statements are equally false and have no standing before the tribunal of the most High, no reality or actuality in the presence of the absolute Truth. The scientific knowing of this destroys the pretence of evil to be true or to be something in God's universe, and the process accomplishing this result is a mental, metaphysical, and spiritual one.

The immediate consequence, therefore, of the acceptance of the teachings of Christian Science is to establish a hopeful outlook upon life, to found the expectation of good upon definite facts capable of proof by all mankind. A further effect is to lessen fear, apprehension of the future, and worry, to arouse a new interest in the Scriptures and to explain the works of Christianity as demonstrable in modern times; to dissipate the mystery and mysticism generally associated with spiritual matters, and to bring them into every-day affairs as available and regenerative; to transform religion from a matter principally of preaching or ceremonial into a matter principally of practice and regeneration, with its proofs and rewards made apparent now instead of in a future state of existence only. It is the supreme merit of Christian Science that it clarifies the true position of God in human consciousness and dignifies the essential nature of man with the glory of his sonship with God. The necessary consequence of this scientific understanding is to produce healing in its fullest

and broadest sense, both mental, moral, and physical; to reproduce the works of early Christianity—in the words of Paul, to bring about the transformation of the body through the renewing of the mind.

It will be interesting now to turn briefly to the facts of Mrs. Eddy's life and ascertain what manner of woman it was who could bring such momentous changes to pass in so short a time.

Mrs. Eddy was privileged to see her discovery attain world-wide acceptance. She was able to recognize that it had become part of the thought of human consciousness in all quarters of the globe, and was everywhere proving itself to be true by its works. This is not often the case with the labors of reformers; moreover, it generally happens that the incentive to write of their lives does not appear until many important facts have long since passed from the recollection of the living. In the case of Mrs. Eddy, when the authoritative *Life* by Sibyl Wilbur was written and published, Mrs. Eddy was already acknowledged to be a great reformer by the world at large, and the author of that work knew Mrs. Eddy personally and could collect all necessary material while the facts were still fresh in the minds of many people, and could corroborate her conclusions through Mrs. Eddy herself and her contemporaries.

By reason of the wonderful growth of Christian Science in so short a time, the strongest possible light of inquiry was shed upon the life and career of its discoverer. The subject excited the wonder and admiration of the world. The simple facts are all known and no one can peruse them without a deep sense of gratitude for the good woman who could surmount so many obstacles and survive so many misunderstandings in order that mankind at large might profit by her discovery. As Sibyl Wilbur has stated in her *Life*:

“No mystery today surrounds the life story of Mary Baker Eddy. Her birth, her ancestry for two hundred years, her education, her social development, and her individual service to the world have been scrutinized with the strong searchlights of both love and criticism.”

Mary Baker Eddy was born July 16, 1821, in Bow, New

Hampshire, five miles distant from Concord, the capital of the state. The Bakers had been in New England for six generations, descendants of John Baker, who was a freeman in Charlestown, Mass., in 1634. Mary Baker's father was Mark Baker, who married Abigail Ambrose of Pembroke, New Hampshire.

Both on the paternal and maternal side the future discoverer of Christian Science was descended from good New England stock, members of the Congregational church. Her great grandfather, Joseph Baker, held a captain's commission and married Hannah Lovewell, only daughter of Captain John Lovewell, the victor in the famous fight with the Indians known as Lovewell's Fight. Her paternal grandmother was Marion Moor McNeil, a descendant of the McNeils of Edinburgh. One of Mary Baker's brothers was Albert Baker, who graduated from Dartmouth College, studied law with Franklin Pierce (who later became President of the United States), and was admitted to the bar in both Massachusetts and New Hampshire. She studied with this brother moral science, natural philosophy, Latin, Greek, and Hebrew grammar. At an early age the question of her joining the church presented itself, but she showed opposition to the decree of predestination as taught in the Congregational church. In spite of her stout declaration of disbelief in this, she was nevertheless admitted. She states in *Retrospection and Introspection*, on page 15, "My connection with this religious body was retained till I founded a church of my own, built on the basis of Christian Science, 'Jesus Christ himself being the chief corner-stone.'"

The Baker family removed to Tilton when Mary was fifteen, and she then attended the private school of Professor H. Dyer Sanborn. Under this tuition and the intellectual and spiritual guidance of the Rev. Enoch Corser, pastor of the Tilton church, Mary made great progress in her studies. She had shown from earliest times a great love for poetical expression, which later manifested itself in the writing of those hymns found in the Christian Science hymnal which are so greatly treasured for their comforting and healing effects.

In 1843 Mary Baker married George Washington Glover, a young man who had been associated with Samuel Baker, her elder brother, as a contractor and builder. Originally from Concord, New Hampshire, Mr. Glover had established himself in business in Charleston, South Carolina, and thither he took his young bride. Mary Baker Glover first came into touch with slavery in the South. Her husband owned some slaves and her sense of right revolted against the practice.

Hardly a year had passed since her marriage when her husband had occasion to go to Wilmington, North Carolina, on business and took her with him. Yellow fever was found to be raging in that city, and Mr. Glover himself was laid low by the disease and died, leaving his young widow in charge of his fellow Masons. He was a member of Saint Andrew's Lodge, Number 10, and of Union Chapter, Number 3, of Royal Arch Masons. Mrs. Glover set free her husband's slaves, and was then escorted as far north as New York, where her brother George met her and took her back to her father's home, which she had so lately left. A boy was born to her not long after her return, and she named him after her husband, George Washington Glover.

In 1849 Mrs. Glover's mother died, and about a year later her father remarried. There was a rearrangement of domestic affairs. Mrs. Glover's nurse during her prolonged illness following childbirth was to be married, and it was planned by the family that Mrs. Glover's son George should go to live with the nurse in her new home, as Mrs. Glover's health was precarious, and she was about to move into her sister Abigail's house, where her little son might prove too great a charge. Against this plan Mrs. Glover protested vigorously, and only gave up her child when no escape from this necessity presented itself.

Mrs. Glover continued to write on the subject of slavery, which was daily becoming a more and more burning question and was soon to culminate in the Civil War. She had made a brief experiment of opening a children's school somewhat on the lines of the kindergarten system, but the times were not ready for this venture and she soon abandoned it. Her position of dependence upon her family was at times exceed-

ingly difficult to bear, especially as she found herself moving farther and farther away from their views on the vital questions of the day. Her invalidism made her helpless to resist the drift of her life into almost constant confinement.

At this time, spiritualism and allied beliefs were stirring public thought. Mrs. Glover interested herself in these matters as she did in the question of slavery, and gradually won her way to definite convictions concerning spiritualism, mesmerism, and animal magnetism (later called hypnotism), convictions which she has recorded in her writings.

In 1853 Mrs. Glover, after nine years of widowhood, contracted a second marriage. She married Dr. Daniel Patterson, a dentist, a relative of her father's second wife. She expected from this marriage that it would enable her to take her child back into a home of her own and give her the necessary freedom to work out her individual life problem. In *Retrospection and Introspection*, page 20, we read: "My dominant thought in marrying again was to get back my child, but after our marriage his stepfather was not willing he should have a home with me."

This initial disappointment clouded the whole relationship and drove Mrs. Patterson more and more into that life of introspection which was preparing her through much tribulation for the eventual illumination of her great discovery.

For three years the Pattersons lived in Franklin, New Hampshire, then they removed to Groton, near the White Mountains. Here Mrs. Patterson's little son, George Glover, joined her and spent many happy days with his mother, constantly leaving his foster parents to visit her, in spite of the complaint of Dr. Patterson, who seems not to have wanted him in the house. Shortly after this, Mrs. Patterson's former nurse and her husband moved to the West, taking the boy with them. The bereaved mother writes concerning this in *Retrospection and Introspection*, page 20, "A plot was consummated for keeping us apart. The family to whose care he was committed very soon removed to what was then regarded as the Far West. After his removal a letter was read to my little son, informing him that his mother was dead and buried. Without my knowledge a guardian was appointed him, and

I was then informed that my son was lost. Every means within my power was employed to find him, but without success. We never met again until he had reached the age of thirty-four."

Sibyl Wilbur thus describes the subsequent career of George Glover:

"Young Glover ran away from the Cheneys after they had been in Minnesota a short time, and as a young lad enlisted in the Union Army for the Civil War. He made a good record as a soldier, was wounded at Shiloh, and after the war became a United States marshal and led the life of a prospector in the Western States." His mother heard from him while he was at the front, but did not see him again for many years.

In the endeavor to regain her health, Mrs. Patterson tried many experiments and followed many systems. She strictly observed the laws of hygiene, as then understood, subjecting herself to a strict diet and to a regular system of bathing. She likewise began the study of homeopathy, but the acts of spiritual healing recorded in the Scriptures were never altogether absent from her thought.

During her life certain inexplicable occurrences had startled her thought into taking new paths. An experience while she was a child has been recorded in the following language (*Retrospection and Introspection*, page 8):

"Many peculiar circumstances and events connected with my childhood throng the chambers of memory. For some twelve months, when I was about eight years old, I repeatedly heard a voice, calling me distinctly by name, three times, in an ascending scale. I thought this was my mother's voice, and sometimes went to her, beseeching her to tell me what she wanted. Her answer was always, 'Nothing, child! What do you mean?' Then I would say, 'Mother, who *did* call me? I heard somebody call *Mary*, three times!' This continued until I grew discouraged, and my mother was perplexed and anxious."

Later, when this call repeated itself, the child, on the advice of her mother, answered in the words of Samuel, "Speak, Lord; for thy servant heareth," and thereafter the call was not repeated.

When she was a school girl in Tilton she had mastered an insane man before whom everyone else had fled in panic. In Rumney a mother came to her with a child in her arms who was suffering from inflamed eyes. Mrs. Patterson took the child in her arms, lifted her thought to God, and the child was healed. These instances had caused Mrs. Patterson to ponder. She kept them stored in her heart, waiting until the time when an explanation should be vouchsafed her.

About this time Dr. Patterson had heard of the healing powers of a certain Phineas P. Quimby of Portland, Maine, and desired him to try to cure her. There was some correspondence. Mrs. Patterson wrote to Dr. Quimby about her proposed visit to him, but before this could be carried out her sister Abigail, now Mrs. Tilton, had taken her to a water-cure sanitarium at a place called Hill. In October of 1862 Mrs. Patterson finally arrived in Portland and was assisted into the office of Dr. Quimby, who, she imagined, had discovered the method by which cures were effected in Bible times, and on whom she looked as a living example of a modern practitioner of spiritual healing.

This visit marks Mrs. Patterson's contact with that which she was later to uncover as being not the Principle of spiritual healing itself, but the subtle counterfeit of the same, as the application of human will-power, instead of the realization or recognition of the truth of being about God, man, and the universe. The future discoverer of Christian Science was here making her acquaintance at first hand with the phenomena of self-will as distinct from spiritual understanding, and it is not to be wondered at that at first she was baffled by the apparent resemblance between the effects of both methods and should have been induced to believe the magnetic practice of Phineas P. Quimby to be the demonstration of the power of Spirit over untoward physical conditions.

In 1839 the Frenchman, Charles Poyen, a professional magnetist, had traveled through New England lecturing and giving exhibitions of magnetic experiments. When Poyen lectured in Portland, Quimby, then a young man, consulted him upon the subject of his magnetic powers, and thereafter turned his attention to mesmeric experiments, gradually

forsaking his trade of a clock-maker, at first to travel about the country giving exhibitions, and then to set up as a magnetic healer in Belfast, Maine. In Belfast Mr. Quimby came into touch with J. B. Dods, the author of a book on electrical psychology, but Quimby, working from a sincere desire and honest purpose, seems to have worked independently and to have resorted less and less as time went by to the mesmeric sleep and more to conversation with his patients.

The one feature of his practice which forever excludes it from any resemblance to Christian Science was the belief that he, as a personality, was the healer of disease, that some curative, magnetic fluid was conveyed from himself to his patients.

Those who are instructed in Christian Science know that personality, that is, the sum total of those qualities which make up mortal man, can never be a healer, but that a material personality in itself represents the false and therefore evil belief about man. Christian Science also proves that spiritual healing does not proceed from any occult, psychic or magnetic influence of one mortal upon another, but from the spiritual understanding of God's law.

The method of Quimby was therefore merely a personal belief with himself, a familiar phase of mental suggestion, similar in character to various methods based on mesmerism and animal magnetism (more recently called hypnotism). It was not based upon Principle, was not scientific, and did not attempt to explain the acts recorded in the Scriptures and commonly denoted as miracles.

While due credit must be given to Quimby as a sincere and courageous experimenter in the phenomena of magnetism, no doubt should be permitted as to the essential nature of his practice. It was not what Mrs. Patterson later discovered as Christian Science, nor did it even contain the germ from which Christian Science could originate; neither does the fact that Mrs. Patterson was temporarily cured of physical ills of long standing by Quimby's method militate against this conclusion, nor indeed the further fact that Mrs. Patterson herself imagined Quimby to possess an understanding of God's law and was ready to proclaim him as the discoverer of the true

nature of the healing done in Bible times. The trend of her thought inevitably gave his practice a religious significance.

Mrs. Patterson was deeply grateful for her relief, but Mr. Quimby did not understand her religious explanation of his practice and there seems to have remained in his mind only a confused belief that it was God as Principle who mesmerized. It was not until later years that Mrs. Patterson herself reached the scientific conviction that mesmerism was not of God and was only a false sense about true healing.

In course of time Mrs. Patterson learned that the mesmeric magnetic method of treating disease was in fact a subtle counterfeit of the true, a method at once destructive to health and dangerous to character. For some years, from the time of her relief from invalidism until her discovery of Christian Science in 1866, she was apparently under the impression that the solution of true mental healing long sought by her was represented by Quimby's method. In 1862 and in 1864 Mrs. Patterson wrote down her impressions of his system and turned over the manuscripts to him. In view of their collaboration Mrs. Patterson signed Quimby's name to these manuscripts, and this gave rise in later times to the report of Quimby manuscripts being in existence from which Mrs. Patterson was assumed to have derived Christian Science.

In 1864 Mrs. Patterson moved to Lynn, Massachusetts, with her husband, who there opened an office and engaged in dental practice. Her health was now good and she took an active part in life once more, not only writing for the Lynn newspapers but also attending church and going out into society.

Mrs. Patterson was returning home one evening from a meeting in the company of friends, when she sustained an accident which was to become memorable by reason of its immediate result. The *Lynn Reporter* of February 3, 1866, made mention of the following:

"Mrs. Mary Patterson of Swampscott fell upon the ice near the corner of Market and Oxford streets on Thursday evening and was severely injured. She was taken up in an insensible condition and carried into the residence of S. M. Bubier, Esq., near by, where she was kindly cared for during

the night. Dr. Cushing, who was called, found her injuries to be internal and of a serious nature, inducing spasms and internal suffering. She was removed to her home in Swampscott yesterday afternoon, though in a critical condition."

Of this accident and her recovery Mrs. Eddy herself afterwards published the following explanation in a chapter entitled "One Cause and Effect" of her book *Miscellaneous Writings*:

"St. Paul writes: 'For to be carnally minded is death; but to be spiritually minded is life and peace.' This knowledge came to me in an hour of great need; and I give it to you as death-bed testimony to the daystar that dawned on the night of material sense. This knowledge is practical, for it wrought my immediate recovery from an injury caused by an accident, and pronounced fatal by the physicians. On the third day thereafter, I called for my Bible and opened it at Matthew, ix:2. As I read, the healing Truth dawned upon my senses; and the result was that I rose, dressed myself, and ever after was in better health than I had before enjoyed. That short experience included a glimpse of the great fact that I have since tried to make plain to others, namely, Life in and of Spirit; this Life being the sole reality of existence."

We have already quoted Mrs. Eddy's words concerning this discovery, as contained in *Retrospection and Introspection*. Taken in connection with the above description, her words show clearly the impassable gulf between Christian Science and any method of personal magnetic healing. Her recovery was due to the word of God, a spiritual illumination from the divine Mind, and in this sense was wholly impersonal in its nature.

Here, indeed, was the healing for which she had always striven, which she felt must be at hand did one only know how to realize its presence. Here at last was the ideal towards which her whole life had tended from her childhood's experiences, her stout refusal to believe in a cruel God, her insistent conviction that Love is the liberator of mankind from all woe. This conviction had only been fortified by the measure of sorrow and suffering through which she had passed. Even her experience with the subtle counterfeit of spiritual

healing had not disabled her from recognizing the real healing when it dawned upon her consciousness. Thereafter she could never be deceived again, never be in doubt as to what constituted the healing of Bible times. Nor from the moment of her discovery does she ever seem to have hesitated about her manifest mission to give this truth to the world and become the Founder as well as the Discoverer of Christian Science.

It may be well to call attention at this point to the fact that the use of mesmeric, magnetic, or hypnotic powers is not only harmful to the subject upon whom they are exercised, but also reacts adversely upon the hypnotizer himself. This method, being dependent upon human will-power, eventually defeats its own ends, and by magnifying self-will builds up eccentricities, faults, and evil tendencies in human consciousness instead of destroying them. Furthermore, the use of will-power directed by the hypnotizer to make his subject believe what the hypnotizer himself does not believe, tends to make inroads upon the sincerity and eventually the honesty of such a practitioner. The constant practice of asserting mentally that the patients are well when they are believed to be ill, produces in course of time a dishonest state of mind, and cultivates the habit of making declarations without believing in their truth, but simply because they seem to be desirable. This unfortunate tendency might be still further elaborated, but it suffices to point to the experience of those who, though perhaps starting with the best of intentions, eventually find themselves engulfed in a sea of contradictions from which the understanding of the divine Mind alone can extricate them.

The practice of Christian Science is the realization and recognition of the truth about God, man, and the universe. It represents the very acme of sincerity and honesty. Nothing short of the truth, the whole truth, and nothing but the truth will satisfy its demands. The pursuit of Christian Science practice therefore tends to establish and perpetuate a growing perception of the eternal facts of being, the spiritual realities and entities of God's creation, and clarifies thought as it enthrones Truth.

In later years, when publishing her epoch-making book

Science and Health with Key to the Scriptures, Mrs. Eddy found herself obliged to insert a chapter which in the more recent editions of that work appears as "Animal Magnetism Unmasked." In this chapter she lays bare the pernicious operation and unfortunate effects of the use of this practice.

On page 103 she writes: "As named in Christian Science, animal magnetism or hypnotism is the specific term for error, or mortal mind. It is the false belief that mind is in matter, and is both evil and good; that evil is as real as good and more powerful. This belief has not one quality of Truth. It is either ignorant or malicious. The malicious form of hypnotism ultimates in moral idiocy."

This belief "that evil is as real as good and more powerful" Mrs. Eddy therefore stigmatizes as outside the pale of truth and as destructive to the character of him who translates it into mental suggestion.

On page 106 of *Science and Health* she writes: "Man's rights are invaded when the divine order is interfered with, and the mental trespasser incurs the divine penalty due this crime."

Many experiences both before and after her discovery of Christian Science impressed upon Mrs. Eddy the necessity for writing frankly and clearly upon the regrettable effects of hypnotism as she had observed them.

Her experiences for the next ten years proved inexpressibly hard, and one would gladly omit all chronicle of them, did they not prove, as perhaps nothing else can do, the unquestioning attitude of her mind towards her mission. It must be understood that as the discovery of Christian Science is inseparable from Mrs. Eddy's human experience, so also is its development.

Mr. Quimby died before the discovery of Christian Science. Then followed Dr. Patterson's desertion of his wife, and Mrs. Patterson was obliged to secure a decree of divorce from him. Her father and mother having passed away, she might naturally have gone to the home of her sister, Mrs. Tilton, but the sister made it a condition that she should forsake her unconventional religious convictions, and this Mary Baker was determined not to do. She turned now more and more to the

elucidation of the meaning of her discovery and its practical application to human affairs. She chose poverty rather than ease, and now began a life of involuntary wandering from one home to another, from one boarding-place to another, the life of a student searching the Scriptures, nourishing her glorious discovery, applying it where she was welcomed; sometimes loved and appreciated, more often misunderstood and even traduced; healing the sick, transforming character, and always writing, writing that mankind at large might gain the spiritual revelation which had come to her.

At first she may have thought that the world would instantly grasp this good news, as eagerly as she herself had done, but she was soon to be undeceived as to any immediate readiness on the part of mankind to assimilate Christian Science. Here and there she found some one ready to listen. At first it was those in humble circumstances who showed this predisposition.

While she was boarding with a family of the name of Clark, she met a Mr. Hiram S. Crafts and his wife. He was an expert workman in the shoe trade. Finding him ready to accept her teachings, Mary Baker made him her first student and he was soon able to set up as a mental healer and prove the truth of what he had been taught for himself.

As time went on she began to teach little classes of students. Some of these students fell away in the hour of test, and Mary Baker had to experience many of those sudden antagonisms, misunderstandings, and controversies which at first were inexplicable to her, but which later became apparent as the subtle working of an innate resistance in human consciousness to the absolute facts of being.

In 1870 Mary Baker finished a manuscript entitled "The Science of Man." She copyrighted this manuscript, but did not publish it immediately and eventually issued it as the chapter entitled "Recapitulation" in *Science and Health*. This may be accepted as the first scientific exposition of her discovery made four years before.

In 1875 while residing in Lynn, Massachusetts, Mary Baker finished her book *Science and Health*, placed it in the hands of a publisher, and an edition of 1000 copies was issued. In that

year also was made the first beginning of a Christian Science church, when a number of her students united in inviting her to hold meetings and preach to them every Sunday, and subscribed a weekly salary for her.

In 1877 Mary Baker Glover was married to Mr. Asa G. Eddy, who, being in bad health, had been sent to her for treatment. She had healed him, had taken him through one of her classes, and had learned to trust him so thoroughly that she had placed many of her affairs in his charge.

Some of Mrs. Eddy's students took umbrage at this transfer of her interests and a period of singular unrest ensued, culminating in mutual recriminations among themselves and even in lawsuits, and finally blossomed forth into a veritable conspiracy against Mr. Eddy.

When this upheaval had passed away, Mrs. Eddy began to lecture in Boston before audiences growing ever larger and more appreciative. Her home with Mr. Eddy provided her an atmosphere of peace and security for her teaching and healing work.

The beginning of a Christian Science church made in 1875 had not survived the disaffection of some of her students, but in 1876 the Christian Scientist Association was formed, which fulfilled the needs of the times. In the Church Manual of The First Church of Christ, Scientist, in Boston, there is a brief historical sketch recounting the different steps taken in building up the great organization which is now represented in all quarters of the globe. We read there:

"In the spring of 1879, a little band of earnest seekers after Truth went into deliberations over forming a church without creeds, to be called the 'Church of Christ, Scientist.' They were members of evangelical churches and students of Mrs. Mary Baker Eddy in Christian Science, and were known as Christian Scientists."

Mrs. Eddy was appointed on the committee to draw up the tenets of this Mother Church, a charter was obtained, and Mrs. Eddy accepted the call to become pastor of the new church. In 1892 a reorganization of this church took place and the name adopted of "The First Church of Christ, Scientist," which it holds today.

Services were held in Hawthorne Hall in Boston, and in 1882 Mr. and Mrs. Eddy moved to that city, but Mr. Eddy did not long survive the change and died in that same year, and Mrs. Eddy once more faced the world alone in her efforts to establish Christian Science upon a sure footing.

At this time Mr. Calvin A. Frye entered Mrs. Eddy's service as her private secretary, and continued to perform valuable services for her in different capacities, displaying throughout a loyalty and selfless devotion worthy of the great cause of Christian Science.

In 1881 Mrs. Eddy opened the Massachusetts Metaphysical College in Boston. Of this foundation she writes in the preface of *Science and Health* (page xi), that it was accomplished "under the seal of the Commonwealth," a law relative to colleges having been passed which enabled her to get this institution chartered for medical purposes. No charters were granted to Christian Scientists for such institutions after 1883, and up to that date hers was the only college of this character which had been established in the United States, where Christian Science was first introduced. Mrs. Eddy closed this college in 1889 in order to devote herself to the revision of *Science and Health*, but retained her charter and reopened the college in 1899.

In 1883 a little magazine made its appearance called the *Journal of Christian Science*. This magazine, of which Mrs. Eddy was the editor and publisher, became the official organ of the Christian Science church, under the title *The Christian Science Journal*. Many of Mrs. Eddy's articles in the *Journal* were later collected by her and issued as her book *Miscellaneous Writings*. During this year also Mrs. Eddy found herself constrained to sue a former student for the infringement of her copyright, and the United States circuit court in Boston sustained her plea and issued an injunction against the pirated works, ordering them put under the edge of the knife.

Christian Science now began to spread to other parts of the United States, even as far as California. In 1884 Mrs. Eddy spent a month in Chicago, initiating thereby a far-reaching movement which soon permeated the whole of the western

field. On her return to Boston Mrs. Eddy continued to write and direct the various departments which she had founded.

In 1887 she moved into a house of her own at 385 Commonwealth Avenue. In 1888 she once more visited Chicago, this time to attend the National Christian Scientist Association, and made an address at the Central Music Hall before an audience of about four thousand. A year later Mrs. Eddy addressed an audience in Steinway Hall, New York, but thereafter withdrew more and more from public appearances.

In 1879 Mrs. Eddy's son, George Glover, had been located by her in Minnesota and upon her request had come to Boston to visit her, but he did not seem open to the reception of Christian Science teaching. In 1887 he repeated the visit to his mother, this time bringing his children with him, and was affectionately received by Mrs. Eddy, who presented the children to the congregation of The Mother Church. Her son soon returned to the West, and Mrs. Eddy, looking for someone to help her in her immediate surroundings, conceived the idea of adopting as her son Dr. Ebenezer Johnson Foster, a former physician who had become interested in Christian Science, had received instruction in the college, and who resided with other students in Mrs. Eddy's household.

From 1892 to 1908 Mrs. Eddy resided at Pleasant View, a house situated on the outskirts of Concord, New Hampshire, on rising ground overlooking a large expanse of hill and valley. Here she spent fifteen fruitful years perfecting the organization of the Christian Science church, supervising the various means she had founded for placing her discovery before the public, writing occasional messages to the church, revising her writings to make her meaning clearer, receiving visitors from all parts of the world whither her teachings had penetrated, keeping in close touch with her pupils who were occupying positions of trust, but ever withdrawing more and more from a merely personal sense of herself on the part of others, and discouraging any personal adulation which the beneficiaries of Christian Science might be inclined to place upon her.

The Christian Science church which had originally met in Hawthorne Hall, then in Chickering Hall, was now about to

acquire a church building of its own. After some vicissitudes, a church occupying the triangle at the junction of Norway and Falmouth Streets, in the Back Bay district of Boston, was finished at the end of December, 1894, and dedicated in January, 1895.

Thus an era in the founding of Christian Science was closed, and a new and auspicious one opened upon the world, an era which was to be marked by a steady, irresistible development and extension of healing activities to all quarters of the globe. Mrs. Eddy's followers were now found among all classes of society and among the principal nations of the earth. Christian Science not only covered the United States and Canada, but crossed the ocean to England, Ireland, Scotland, and Wales. It began to do its works of mental, moral, and physical regeneration, recalling the times of primitive Christianity, in Germany, Holland, France, Switzerland, Sweden, Norway, Russia, and Italy. It followed the circle of British possessions in all quarters of the globe. It crossed the Pacific, winning adherents through its works in the Hawaiian Islands, Japan, China, the Philippine Islands, and other islands of the Pacific. It quickly found reception in the great continent of Australia, where flourishing churches and societies exist today.

During the Boer War it made its appearance in South Africa, and former antagonists in that war are now found working side by side in peace and amity under the inspiration of Christian Science, expressing by their conduct, in spite of racial and linguistic differences, that brotherhood of man which comes from the spiritual understanding of the common fatherhood of the one and only God.

One need not descant on the magnitude of this achievement in order to appreciate its importance in human affairs. The fruits of Christian Science speak for themselves. The development of Christian Science has not been limited to any particular line of expansion. It draws its followers from every class, from all manner of occupations, from people with or without previous religious training. Wherever the need manifests itself, there Christian Science gravitates to supply the need.

Mrs. Eddy established one by one the different means by

which Christian Science is placed before the public. She founded the periodicals of the denomination, now issued by The Christian Science Publishing Society, beginning with *The Christian Science Journal*, a monthly to which reference has already been made. Another monthly publication is *Der Herold der Christian Science* printed in German. *The Christian Science Sentinel* is a weekly, published every Saturday. *The Christian Science Quarterly* contains the lesson-sermons which are read at the Sunday services throughout the year in all the Christian Science churches.

More recently Mrs. Eddy founded *The Christian Science Monitor*, a daily newspaper, published every afternoon except Sunday, described in the advertisement as "a daily newspaper for the home." It is a distinctive departure in journalism, making a specialty, if one may so say, of the good in human achievement. With a circulation reaching to all quarters of the globe, and correspondents serving it in all centers of civilization, *The Christian Science Monitor* is literally a world newspaper. Its policy of unselfishness and cleanliness not only gives it a warm welcome among all classes of society, but gains for it the confidence of government offices at home and abroad.

After the erection of The Mother Church edifice in Boston, church buildings began to spring up in different parts of the United States, and today are found in many parts of the world. Each church maintains a Christian Science reading-room, where the Bible and Mrs. Eddy's works may be read free of charge, or purchased if desired. It is an impressive sight to enter these rooms, generally situated in the business districts of the cities and towns, and find men and women taking advantage of their spare hours to refresh themselves with spiritual food.

Mrs. Eddy also saw the need of correcting the erroneous and ignorant impressions of Christian Science which crept into the columns of the public newspapers and periodicals. She therefore instituted a committee on publication in connection with The Mother Church. Committees on publication exist in the different states, and in foreign countries where Christian Science is established. These committees

are doing an educational work of great value. The same may be said of the board of lectureship, likewise instituted by Mrs. Eddy, consisting of Christian Scientists who are specially qualified to present the subject of Christian Science. On this board there are former judges, clergymen, physicians, and literary men, some of whom have had large experience in public affairs.

The services of the Christian Science church are strikingly simple. Instead of a personal sermon, a lesson-sermon is read which consists of verses from the Scriptures and correlative passages from the Christian Science text-book, the pastor of the Christian Science church being the Bible and *Science and Health*. There are two readers in every church. Every branch church is self-governing and self-supporting.

The teaching of Christian Science is in the hands of those who have had personal instruction from Mrs. Eddy herself or have passed through the Metaphysical College as reopened by her. Every possible care is taken to protect this teaching from perversion and to ensure for mankind the unalloyed benefits of pure Christian Science.

In 1902, the edifice of The Mother Church having long since outgrown the demands upon it, a vote was passed at the annual meeting to raise any part of \$2,000,000 required for the building of a larger church edifice. This new building, seating five thousand people, was dedicated in 1906. Six services were held on the day of dedication, with some thirty thousand Christian Scientists in attendance from all parts of the world.

One of the distinctive features of the Christian Science Church is its Wednesday evening meetings. These meetings are held in all Christian Science churches the world over and they give an opportunity for testimonies and experiences as to the works of Christian Science. On the occasion of the Wednesday evening meeting after the dedication of the enlarged Mother Church, testimonies were given by men and women from all over the civilized world as to the overcoming of all manner of sin, sickness, calamity, and incapacity. It was a veritable pean of praise for the efficacy of Christian Science in saving and curing.

Shortly after the completion of the new church edifice, it was recognized that the buildings which had been temporarily fitted up to serve as a publishing house for the use of the Christian Science Publishing Society, could no longer meet the requirements of the field. A new publishing house was erected opposite the church on St. Paul Street, and this building has been continually enlarged as the growing demands of the periodicals have called for more room. Especially since the founding of *The Christian Science Monitor* has this process of growth been accelerated. The newest appliances are in use throughout the building, which is pronounced without a superior in the quality of equipment.

More recently still, the vacant ground lying between the church and Huntington Avenue has been converted into a park with the characteristics of a sunken garden. This is now admitted to be one of the beauty spots of Boston; so that the original church edifice built at the intersection of Norway and Falmouth Streets has now grown to cover the whole area as far as St. Paul Street, and finds itself met on the other side of St. Paul Street by a constantly expanding publishing house.

As a material manifestation of the growth of Christian Science, this process is interesting and significant, but the fundamental cause of the enlargement can only be explained by one word, and that word is healing, using the word in its broadest sense. By the healing accomplished through Christian Science the cause of Christian Science has expanded to the ends of the earth. In reality all the activities of the Christian Science organization are directed towards the proof by present demonstration of the saving and healing power of spiritual understanding. The work of its thousands of practitioners, its church services and meetings, its reading-rooms, its lectures, its teaching, its periodicals, are so many ways and means of conveying to public consciousness the healing truth about God, man, and the universe. This work is therefore benefiting all mankind, and not a single individual, not a single profession, not a single legitimate interest can be threatened by the spread of Christian Science, but all are blessed by the clearer understanding

of the eternal facts of being which are leavening human consciousness.

It only remains now to refer briefly to the closing episodes of Mrs. Eddy's activities on earth.

While living in comparative retirement at Pleasant View, Concord, New Hampshire, she gradually withdrew her personality from the view of most of her followers, but she was nevertheless exceedingly busy with matters of great moment to the cause.

It became the custom for Mrs. Eddy to write a message to The Mother Church on the occasion of the annual communion service in June, on receipt of which the members, through a committee, would send an expression of gratitude and loyalty. Some of Mrs. Eddy's shorter messages appeared in *Miscellaneous Writings*, but the later ones were published separately, generally being printed first in the daily newspapers and thus receiving an immediate circulation to all parts of the United States. The complete list of Mrs. Eddy's writings is indicative of her extraordinary productivity as a writer, when considered in the light of her constant duties of administration and consultation.

In addition to the works already mentioned, Mrs. Eddy is the author of *Pulpit and Press*, *Unity of Good, No and Yes*, *Christian Healing*, *The People's Idea of God*, *Christian Science versus Pantheism*, *Christ and Christmas*, an illustrated poem, and *Poems*.

On several occasions Mrs. Eddy invited the Christian Scientists who had gathered in Boston for the annual communion to visit her at Pleasant View. This was done in 1895, in 1897, and for the last time in 1903, when Mrs. Eddy addressed a multitude numbering many thousands from the balcony of her house.

But the Discoverer and Founder of Christian Science needed seclusion and peace for her special work, and it would have been supposed that the world would have gladly conceded this to her in her advancing years. It is regrettable to be obliged to record that the representatives of a New York newspaper persisted in intruding upon her retirement and then spread outrageous misrepresentations concerning her. It

was necessary for Mrs. Eddy to have a mass of affidavits collected refuting these misrepresentations, and to submit to an interview with some fifteen newspaper men and women in the presence of her banker, her lawyer, the Mayor of Concord, and some members of The Mother Church. The newspaper men were then taken all over the house and were shown the evidences of her simple home life.

Mrs. Eddy was further attacked by a suit in the name of her own son and some associates to have her adjudged incapable of managing her own affairs. This suit, after dragging a weary length for almost a year, was suddenly withdrawn by the complainants.

In 1908 Mrs. Eddy decided to leave Pleasant View and took a house in Chestnut Hill, a suburb of Boston, where she quietly passed away in the winter of 1910, full of years and good works, greatly beloved by a multitude of men, women, and children in all parts of the world, who have been redeemed and healed by her teachings.

The development of Christian Science is proceeding in a normal and natural way according to the lines laid down, not only winning adherents to itself, but also enjoying the growing good will of men and nations by reason of its beneficent effect on individual and collective health.

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